NAURUAN EQUATIVE CLAUSES

© MARK WILLIAMS

Independent Researcher

(mark.williams1954@gmail.com)

Document date: 15th October 2021

revised: 3rd September 2022

CONTENTS TABLE

CONTENTS TABLE	Pages 1-3
1. Introduction	Pages 4-5
1.1 Abbreviations	Page 6
2. The Equative Clause in Nauruan	Page 7
3. Positive Equative Clauses with 3rd Person Singular Subject	Pages 8-13
3.1 3rd Person Singular Subject Reinforced by Corresponding Independent Pronoun	Pages 13-17
3.2 Positive Equative Clauses with 1st Person Singular Subject	Pages 18-20
3.3 Positive Equative Clauses with 2nd Person Singular Subject	Page 21

3.4 **Positive Equative Clauses with 2nd Person Plural Subject**	**Page 22**
3.5 **Positive Equative Clauses with 1st Person Dual Exclusive Subject**	**Page 22**
3.6 **Positive Equative Clauses with 3rd Person Dual Subject**	**Pages 22-23**
3.7 Fronting of NP2 in Positive Equative Clauses	**Pages 23-24**
3.8 **Ellipsis**	**Page 25**
3.9 ***tekeiy/tekei* as Predicate**	**Page 25**
4. **Negative Equative Clauses**	**Pages 26-28**
5. **Interrogative Equative Clauses**	**Pages 29-32**
6. **Equative Clauses with Unrealized Aspect Marker *nan***	**Pages 32-35**
7. **Equative Clauses with Modal Aspect Marker *nim***	Page 35

8. **Equative Clauses with Perfective Aspect Suffix -*en***	**Pages 36-42**
9. Table of Classifiers	**Pages 43-45**
10. Notes	**Pages 46-55**
11. References	**Pages 56-57**

1. Introduction

This is a text-based study of an aspect of Nauruan grammar that relies on publications in Nauruan dating mainly to the first half of the 20th Century. Any developments in contemporary Nauruan are not within the scope of the present study.

It is to be noted that the Nauruan reflected in the 1918 Bible and the 1976 New Testament are taken as valid representations of different registers of spoken Nauruan during the first half of the 20th Century.

The 1918 Bible was a culmination of 19 years of translation work by the American Protestant missionary Philip Adam Delaporte whose mother-tongue was German, having been born in Worms, Germany.

Delaporte arrived on Nauru in 1899 and set about learning Nauruan and was helped in his translation endeavours by a number of Nauruans, notably Timothy Detudamo (later Head Chief of Nauru), Jacob Aroi (later Pastor and educator), and Deireragea (later Chief of Anibare District).[1]

Apart from short periods of furlough, Delaporte was resident on Nauru from 1899 until he was excluded from returning to Nauru in 1915 while on furlough in the U.S.A. as he was viewed as a German sympathizer. He was in the U.S.A., along with Timothy Detudamo, to complete the translation work and to arrange for the printing of the Bible in the U.S.A.

The 1976 New Testament is attributed to the Roman Catholic missionary Alois Kayser, who served as a missionary to the Nauruan people between 1902 and his death due to mistreatment by Japanese military authorities in 1944. He was absent for a brief period during WWI when he was required to leave Nauru by the Australian occupying forces as he held a German passport – Nauru having been a German colony between 1888 and 1914. As an Alsatian, his citizenship status was German until 1918, then, when Alsace-Lorraine reverted to French control, he became a French citizen. He was recognized as an expert on the Nauruan language and all things Nauruan.[2] His is the 1937 *A Nauruan Grammar* (apparently handed to the Nauru Administration in 1936).

On this basis, I am of the mind that the 1976 New Testament as actually ready for publication prior to the occupation of Nauru by the Japanese in 1942.

There is uncertainty about the dialect situation on Nauru prior to German annexation. What is know is that in pre-colonial days there were two alliances, splitting the island into a northern alliance centered on Ewa (which included at the time what are now Nibok, Uaboe, Baitsi, Ewa, Anetan, Anabar, Ijuw, and half of Anibare districts), and a southern alliance centered on Meneng (which included at the time what are now half of Anibare, Meneng, Yaren, Boe, Buada, Aiwo, and Buada districts), while Denigomodu usually allied itself to Buada.[3] Whether this split was also manifested in a dialectal way is not known.

It is of interest that Delaporte set up his mission in the pre-colonial southern alliance area (Orro hamlet being situated in present day Boe district), while the Catholic mission that Kayser joined was located in the pre-colonial northern alliance area (Ana hamlet being situated in present Ewa district). So if there were dialectal peculiarities based on the pre-colonial alliance areas, these may have been reflected in the Nauruan of Delaporte and Kayser.

1. Abbreviations

Abbreviations used in this study:

1	First Person
2	Second Person
3	Third person
S	Singular
D	Dual
T	Trial
P	Plural
EXC	Exclusive
INC	Inclusive
ADV	Adverbial prexif
AB	Absolute Marker
ANIM	Animate
APPL	Applicative
CAUS	Causative Prefix
CF	Contrafactual
COM	Comitative
COMM	Command
COMP	Completive Aspect
CONS	Construct
DEP	Dependent Form of Personal Pronoun
DIR	Directional
DIR1 – *eda/ida* upwards, out of, from DIR2 – *ädu/edu* downwards, in, back DIR3 – *ata* out, from within, upwards DIR4 – *atu* in,downwards DIR5 – *oda* steady movement forwards DIR6 – *odu* steady movement backwards DIR7 – *ruwei/ruweij/ruweiy* towards the speaker DIR8 – *n* general directional DIR9 – *w* general directional	
DIST	Distal
E	Emphatic Suffix
FAC	Factitive Prefix
GPOS	General Possessive Classifier
GER	Possessive Personal Pronoun Suffix for Gerundive
INDF	Indefinite Pronoun
IND	Indipendent Form of Personal Pronoun
INTENS	Intensifier
LOC	Locative Prefix
MED	Medial
MOD	Modal Aspect marker
NEG	Negative
NP	Numeral Particle
OBJ	Object Form of Personal Pronoun Suffix
OP	Optative
PERF	Perfective Aspect Suffix
POS	Possessive Personal Pronoun Suffix
PROX	Proximal
RED	Reduplicated Form of Verb
RPOS	Relative Possessive Classifier
SUCC	Successful Outcome Suffix
Tag	Quenstion Tag
UNR	Unrealized Aspect marker
1976	Nuwawit Testament Etimeduw 1976
NB1	Ekegen Ngea Gott Tengeiy Atsin Turita?
NG	Nauru Grammar
Nuw	Nuwawit testament obuä 1915
NuwNT	Nuwawit testament etimeduw 1915

All Bible quotations without 1976 alongside the citation, are taken from the 1918 Bible.

2. The Equative Clause in Nauruan

The Equative Clause in Nauruan identifies a relationship between two noun phrases.

In Nauruan, unlike English, there is no copula (joining word or verb) in equative clauses.

In Nauruan, all equative clauses follow the same pattern: NP1 is juxtaposed to NP2.

In this matter (lacking a copula), Nauruan follows the pattern of some other Micronesian[4] languages.

Kiribati (Gilbertese):

"Equational sentences…have no surface verb, but connect two noun phrases with an "invisible" 'to be' ". Trussel, Stephen. 1979. *Kiribati (Gilbertese): Grammar Handbook* (p 205). Peace Corps Language Handbook Series.

Marshallese:

"There is no overt Marshallese verb that corresponds to the English verb be. Instead, Marshallese sentences that correspond to English sentences with the verb be, have no overt verb. In this type of sentences, one noun phrase or pronoun is immediately followed by another, the former being the subject and the latter, the predicate". Wilson, Heather. 2008. *Subject Positions in Marshallese* (p 69-70). University of California Dissertation.

Outside of the Micronesian group of Oceanic[5] languages, other Oceanic languages are also 'zero copula', i.e.:

Toqabaqita (To'baita) [Malaita Island, Solomon Islands]

"The Toqabaqita major verbless sentence types (minimally) consist of a subject and a verbless predicate… Two basic types of major verbless sentences are distinguished here, partly on the basis of their forms and partly on the basis of their functions: identificational and ascriptive". ". Lichtenberk, Frantisek. 2008. *A Grammar of Taqabaqita Vol. 2* (p 934). Mouton de Gruyter

As with other elements of Nauruan grammar, positive statements that have no additional information can be understood to be either past events or present events, depending on the narrative contour.

3. Positive Equative Clauses in Nauruan with 3rd Person Singular Subject

Examples:

1.
ei[6] inõra memak ñabũn[7] re tsimor Ge 3:20
3S.IND mother+3P.POS all E+ANIM.P+ 3P.DEP live
she was the mother of all those living [lit. she their mother all the ones who they live]

2.
ei amen ibweb imin gõgõrõ ion ñea[8] oaio ian men[9] Jehova Ge 10:9
3S.IND male+CONS hunt AB+thing run+RED INDF E+MED strong in+3S.POS eye+3S.CONS Jehovah
he was a mighty hunter before Jehovah [lit.he hunter animal one who is strong before Jehovah]

3.
ñarana[10] wõnõ[11] Ge 23:9
E+CL30[3]+MED RPOS+3S.POS
that one [a cave, in the context] is his [lit. that object presenting a flat surface belongs to him]

4.
amea[12] waña[11] temoniba Ge 24:65
male+MED RPOS+1S.POS lord
that man is my lord/he is my lord

5.
ei eñabarara Ge 25:8
3S.IND AB+old+SUP
he was a very old man

6.
ei ñain Ge 37:3
3S.IND child+3S.POS
he was his son

7.
ei eñame ion ñea ogonogon Ge 39:2
3S.IND AB+person INDF E+MED 3S.DEP+going.well+RED
he was a prosperous man

8.
te ei dũgidũgin ñait inen Ge 44:20
only 3S.IND remainder+CONS child+CONS mother+3SPOSS
he alone was the remaining child of his mother

9.
me ñaga[13] ãita[14] aia bwe ei eoniñ ion ñea togit omo aiaen Ex 2:2
& TEMP+MED female+MED see for 3S.IND AB+child INDF E+MED end+CONS good see+3S.GER
and when she saw that he was a good-looking child

10.
ñaiune[15] egõ eõ toki Ex 3:15
E+PROX name+1S.POS NEG end
this is my name forever

11.
ñaiune waña[11] Gott Ex15:3
E+PROX RPOS+1S.POS God
this is my God

12.
ñag[13] ei amen ake, o konaen Gilead me Basan Jos 17:1
TEMP+ 3S.IND male+CONS fight 3S.DEP able+PERF Gilead & Bashan
since he was a warrior, he was given Gilead and Bashan

13.
tsin ie te ei õmeata ñei bwe ei eñame ion ñea eimwi deden 1Ki 1:52
COND only 3S.IND show E+3S.IND for 3S.IND AB+person INDF E+MED right way+3S.POS
if he shows himself that he is a man whose way is right

14.
ei edũ ñea ebowab 1Ki 2:22
for 3S.IND sibling+1S.POS E+MED AB+firstborn
he is my older brother [lit. he my sibling the one who is first-born]

15.
Solomon eridan eat emijimij; me, kania, ei erenimi ion 1Ki 3:15
Solomon 3S.DEP+rise+DIR8 on +3S.POS AB+sleep & look 3S.IND AB+dream INDF
Solomon rose from his sleep; and look, it was a dream

16.
amea ñea etsimor ei õkõr ñaiũ, ma amea ñea ema ei ñaim 1Ki 3:22
male+MED E+MED 3S.DEP+live 3S.IND INTENS child+1S.POS & male+MED E+MED 3S.DEP+die 3S.IND child+2S.POS
the male there who is alive, he really is my son, and the male (child) there who is dead, he is your son

17.
mi te ei ruwadut eñame ñea emek ean eb ia[16] 1Ki 4:19
& only 3S.IND officer+CONS AB+person E+MED 3S.DEP+dwell on+3S.POS land MED
and he alone was the officer of the men dwelling in that land

18.
te ei zedern memak 1Ki 6:18
3S.IND cedar all
all was only cedar

19.
mi te ei zedern atsin eat edebae ea edebae 1Ki 7:7
& only 3S.IND cedar from+3S.POS on+3S.POS AB+platform to AB+platform
and it was only cedar from floor to floor

20.
mi itũgain ei[6] epe ñan[17] ouwak pũmwen 1Ki 7:11
& above+3S.POS 3S.IND AB+stone E+P+ big cost+3S.POS
and above it, they were expensive stones

21.
bwe eponñame[18] n eat eb memak re nim tsiet Jehova bwe ei õkõr Gott 1Ki 8:60
for nation CONS on+3S.POS land all 3P.DEP MOD know Jehovah for 3S.IND INTES God
so that nations of all earth may know Jehovah that he really is God

22.
ei õkõr amea an[11] ñame Gott 1Ki 13:26
3S.IND INTESN male+MED GPOS+3S.POS attendant God
he really is the attendant of God

23.
ei õkõr uea n Israel 1Ki 22:32
3S.IND INTENS king CONS Israel
he surely is the king of Israel

24.
ei imin ñea eñame owidu Job 12:4
3sIND AB+thing E+MED AB+person 3S.DEP+mock
it is the thing that people mock/a laughing-stock

25.
ekeket inõm? ei õkõr leone ion Eze 19:2
what mother+2S.POS 3S.IND INTENS lioness INDF
what was your mother? she was indeed a lioness

26.

atin ngago[13] eiy eoning Mark 9:20 1976
from+3S.POS TEMP+DIST 3S.IND AB+young
since he was a child/from the time he was a child

27.
ngaga amea kaiyot ngana eiy amea Jesus Mark 10:47 1976
TEMP+MED male+MED hear E+MED.P 3S.IND male+MED Jesus
when the man there heard that ‘he is Jesus’

28.
ñea iaõ kõr John 1:9
E+MED AB+light INTENS
that one was the very light

29.
eiy ieaw ia[16] John 1:9 1976
3S.IND light MED
he was that light

30.
ei õkõr ñune[8] John 1:15
3S.IND INTENS E+PROX
he is this one/this is he

31.
eiy dove ion John 1:32 1976
3S.IND dove INDF
it was a dove

32.
ei ñain Gott John 1:34
3S.IND child+CONS God
he is the son of God

33.
eiy ion ean amerumena[19] or kaiyot iow turin amea Johannes ngeiyina[20] John 1:40 1976
3s.IND INDF on+3s.POS male+two+MED 3D.DEP hear DIR by+3S.POS male+MED John E+CL11[7]+MED
he was one among those two men who heard through John that word/
he was one of the two men who heard what John said

34.
tamo ñea edũra ei an[11] tsiõ idũra John 8:34
any E+MED 3S.DEP+sin 3S.IND GPOS+3S.POS servant AB+sin
anyone who sins, he is the slave of sin

35.
tamo ngea oreita riring idura, eiy an tiyo bita[21] idura John 8:34 1976
any E+MED PROG do AB+sin 3S.IND GPOS+3S.POS servant NE+MED AB+sin
anyone who is doing sin, he is the slave of sin

36.
ei ñeijina[20] wo pan, aña uea ion John 18:37
3S.IND E+CL11[7]+MED 2S.DEP speak 1S.IND king INDF
it is as you say, I am a king [lit. it is that statement you speak, I am a king]

37.
eiy egen ngabena[22] eb ian aura dorer bwe Haceldama Ac 1:19 1976
3S.IND name+CONS E+CL.10[15]+MED land in+3S.POS G.POS+3P.POS talk for Akeldama
that plot is called in their language Akeldama/it is its plot name [lit. it the name of that plot] in their language as Akeldama

38.
Joseph ngea Barsabas egen ngea eiy bet egen bwe Justus Ac 1:23 1976
Joseph E+MED Barsabas name+3S.POS E+MED 3S.IND also name+3S.POS for Justus
Joseph whose name was Barsabas, the one whose name was also Justus [lit. Joseph, that one Barsabas is his name, that one it is also his name as Justus]

39.
ngea ouge ngana eiy kor engame ion ogaganedo Ac 8:9 1976
E+MED say E+MED.P 3S.IND INTENS AB+person INDF important
the one who said that he really was an important person

40.
eiy won[11] engel Ac 12:15 1976
3S.DEP RPOS+3S.POS angel
he is his angel

41.
enim ouge ian meta ngatta eiy oeaoun God 1Co 1:18 1976
3S.DEP+MOD say in+3S.POS eye+1P.INC.POS E+1P.INC.IND 3S.IND strong+CONS God
one should say before us (that) it is the power of God

42.
temoniba ei anin 2Co 3:17
lord 3S.IND spirit+3S.POS
the Lord is spirit

43.
angogen Jesus Christus bwe eiy wara demoniba 2Co 4:5 1976
for about+3S.POS Jesus Christ for 3S.IND RPOS+1P.INC.POS Lord
concerning Jesus Christ, for he is our Lord

44.
tsin ie emaga ion ñag ei Kristian, e nim eõ gadũkũrañ 1 Pet 4:16
COND 3S.DEP+suffer INDF TEMP+ 3S.IND Christian 3S.DEP MOD NEG ashamed
if one suffers since he is a Christian, he should not be ashamed

45.
t eij itürogago itügain inna oköberuru Nuw 1:1
only 3S.IND AB+dark+SUP above+3S.POS here 3sDEP+deep+SUP
it was just great darkness above where it was very deep

46.
a ödüon añögen amune ñana eij amea ñain Gott NuwNT 13:1
1S.DEP FAC+true about+3S.POS male+PROX E+MED.P 3S.IND male+MED child+CONS God
I gave witness about this man that he is the Son of God

47.
dogin bwo oiya gata itsimor, teiy kor aiquen ngea
reason+3S.POS for give+to 1P.INC.OBJ AB+live only+3S.IND INTENS one E+MED
am[23] taramawireiy NB1
1P.INC.DEP+MOD worship+APPL
because he gave us life, he alone is the one whom we should worship

48.
pana gata iduwen bwe dogin angogen Gott - eiy iyegen ngeiy
speak+to 1P.INC+OBJ AB+true for reason+3S.POS about+3S.POS God 3S.IND who E+3S.IND
me eken oweiyo ean NB1
& what stand on+3S.POS
it tells us the truth about God - who he is [he is who] and what he stands for

49.
eiy bowabit imin memak ngana Gott orig, me epan
3S.IND firstborn+CONS AB+thing all E+MED.P God create & 3S.DEP+speak
bweiy adamonin ngain Gott NB1
for+3S.IND beginning+CONS child+CONS God
he was the firstborn of all of the things God created, and he is spoken of as the first son of God

50.
Bibel pana gata ngana eiy bet amen kananoang eiy mauwetegen,
Bible speak.to 1P.INC.OBJ E+MED.P 3S.IND also male+CONS mercy APPL &+kind
eadida idura, tubwa me yenburion NB1
AB+loosen+DIR1 AB+sin generous & patient
the Bible tells us that he is also a merciful person, kind, forgiving, generous, and patient

3.1. 3rd Person Singularf Subject reinforced by corresponding Independent Pronoun.

A very frequent alternative to the above N1 + N2 construction is one where the subject is reinforced by a corresponding independent pronoun

Examples:

51.
bitune[21] ewedũdũ ei amen oduwen Ge 31:48
NE+PROX AB+mound 3S.IND male+CONS FAC+true
this heap is a witness

52.
ikũri ei[6] epe ñan ouwak pũmwen 1Ki 7:10
AB+foundation 3S.IND AB+stone E+P+ big cost+3S.POS
the foundation was expensive stones

53.
amea ei ñait ãt on ñea ema agen ñea earõen Naphthali 1Ki 7:14
male+MED 3S.IND child+CONS female INDF E+MED 3S.DEP+die spouse+3S.POS E+MED AB+tribe Naphtali
that man was the son of a widow of the Naphtali tribe [the son of a woman whose husband was dead the one who was (of) the tribe of Naphtali]

54.
tsin iõ õ gõrõ eow eat deden ion, tsimorũm ei tsimorin 1Ki 20:39
COND run DIR on+3S.POS manner+3S.POS INDF live+2S.POS 3S.IND live+3S.POS
if he runs off by (any) means, your life is (for) his life

55.
eko uea n Edom: me monibain ei amen mwit añõg 1Ki 22:47
be.not king CONS Edom & rule+3S.POS 3S.IND male+CONS judge
there was no King of Edom: and its ruler was a judge

56.
ñago[13] Saul ei uea 1Ch 11:2
TEMP+DIST Saul 3S.IND king
at that time Saul was king

57.
bitune maraman eiy kwangon an maram eita Lu 1:36 1976
NE+PROX month 3S.IND CAUS+six+CONS GPOS.3S.POS month female+MED
this month is the sixth of her months (of pregnancy)

58.
ãita ei ãt on ñea eman agen Lu 7:12
female+MED 3S.IND female INDF E+MED 3S.DEP+die+PERF spouse+3S.POS
that woman/she is a woman whose husband has died (i.e. she is a widow)

59.
bita itimor eiy ieawit engame John 1:4 1976
NE+MED AB+life 3S.IND light+CONS AB+person
the life was the light of men

60.
Philippus ei amen Bethsaida John 1:44
Philip 3S.IND male+CONS Bethsaida
Philip was a man of Bethsaida

61.
amea Philippus eiy amen Bethsaida ion John 1:44 1976
male+MED Philip 3S.IND male+CONS Bethsaida INDF
Philip was a man of Bethsaida

62.
Barabbas ei amen torer John 18:40
Barabbas 3S.IND male+CONS steal
Barabbas was a robber

63.
ngea eiy ion dangeta ngago[13] Ac 1:17 1976
E+MED 3S.IND INDF companion+1P.INC TEMP+DIST
that one was our companion beforetime

64.
bitune eiy ngeiyina epwatow turin amea prophet ngea Joel Ac 2:16 1976
NE+PROX 3S.IND E+CL11[7]+MED 3S.DEP+speak+DIR by+3S.POS male+MED prophet E+MED Joel
this is the word spoken of through the prophet Joel

65.
amea eiy pe ia ebwiriow turumie Ac 4:11
male+MED 3S.IND stone MED 3S.DEP+cast.off by+2P.POS
he is that stone (that) was rejected by you

66.
God eij monibait imin memag NG200
God 3S.IND rule+CONS AB+thing all
God is the ruler of all things

67.
amune eiy akor bita oaeoun God ngea gaganedo egen Ac 8:10 1976
male+PROX 3S.IND INTENS NE+MED strong+CONS God E+MED important name+3S.POS
this man is really the power of God, the one who “Great” his name/whose name is “Great”

68.
ngarena[24] iat bibel amea. oreita retineiy angogen, eiy ngarene[24] Ac 8:32 1976
E+CL31[28]+MED in+3S.POS Bible male+MED PROG. read+APPL concerning+3S.POS 3S.IND E+CL31[28]+PROX
the passage there in the Bible he was reading about it, it was this passage

69.
mineiyina angoget ekaiber eiy imin e kabaed ian men
NE+CL11[7]+MED about+3S.POS AB+cross 3S.IND AB+thing 3S.DEP fool in+3S.POS eye+3S.POS
ngabuna re gaturae 1Co1:18 1976
E+ANIM.P+MED 3P.DEP harm
the word about the cross, it is a foolish thing in the eyes of those who perish

70.
amea Demoniba eiy ngea amea eanni 2Co 3:17 1976
male+MED Lord 3S.IND E+MED male+MED AB+spirit
the Lord is the one who is the spirit

71.
Tirana eij bita ean̍amä o pudun ia’rani nenne NG200
Tirana 3S.IND NE+MED AB+person 3S.DEP fall+DIR8 ADV+tree.top yesterday
Tirana was the man who fell from the tree yesterday

72.
ea̳n̍a̳wa̳r eij bita emogur ean̍amä re timoreow ean NG200
AB+fishing 3S.IND NE+MED AB+work AB+person 3P.DEP live+DIR on+3S.POS
fishing is the activity people prosper by

73.
amea n̍ea o̲babareow mu̩n̍ana[25] imin eij ean̍amä ion e baka NG211
male+MED E+MED spread NE+MED.P AB+thing 3S.IND AB+person INDF 3S.DEP bad
the one who spread those things(stories) is a bad man

74.
n̍abena eäb eij n̍abena r ake ean NG211
E+CL10[5]+MED land 3S.IND E+CL10[5]+MED 3P.DEP fight on+3S.POS
That piece of land there is the piece they are fighting about

75.
n̍abögene[26] ibia eij n̍abögena re torereow ean NG211
E+CL4[10]+PROX AB+pool 3S.IND E+CL4[10]+MED 3P.DEP steal+DIR on+3S.POS
this fishpond is the one they stole from

76.
amune eij ñea a ogiten pan añögen ñago NuwNT 13:1
male+PROX 3S.IND E+MED 1S.DEP COMP speak about+3S.POS E+TEMP+DIST
this man is the one I had spoken about him in the past

77.
Bibel eiy an adu Gott ion ngea ouwak pumwen NB1
Bible 3S.IND GPOS+3S.POS gift God INDF E+MED big price+3S.POS
the Bible is a precious gift from God

78.
bita eg eiy Jehova
NE+MED name 3S.IND Jehovah
that name is Jehovah

79.
anin eiy kewewit itsimor ion ngea ogoda eken[27] ea gata NB1
spirit+3S.POS 3S.IND size.up+CONS AB+live INDF E+MED 3S.DEP+high INDF+CL20[21] to 1P.INC.OBJ
a spirit is a form of life that is higher than ours

Examples with 3rd Person Plural Subject:

80.
ũra eponñame[18] ñea ta aiquen Ge 11:6
3P.IND nation E+MED only one
they are a people who are just one / they are just one people

81.
ta tsitobo mũ ũra wama oror ijõbũm mi ijeaõ 1Sa 25:16
only similar & 3P.IND RPOS+1P.EXC wall ADV+night & ADV+day
similarly, they were our wall by night and by day

82.
ura ran ngabuna pharisea John 1:24 1976
3P.iND branch+CONS E+ANIM.P+MED Pharisee
they were disciples of the Pharisees

3.2. Positive Equative Clauses with 1st Person Singular Subject

83.
aña am kabina Ge 15:1
1S.IND GPOS+2S.POS armour
I am your protection

84.
aña ñune[13] Ge 22:1;Ex 3:4;Is 6:8
1S.IND E+PROX
I am this one/here I am

85.
kania ame kõ ñage, bwa aña kõr amea, ñea aña De 32:39
look 1S.DAT COMM TEMP+PROX for 1S.IND INTENS male+MED E+MED 1S.IND
look on me now, for really I am he, even I

86.
mi tõkõr aña eoniñ ion kadudu 1Ki 3:7
& only+INTENS 1S.IND AB+young INDF small
and really I am a little child/I am but a little child

87.
aña kõr Jehova, aña kõr Is 43:11
1S.IND INTENS Jehovah 1S,IND INTENS
I am Jehovah, even I

88.
aña ñea Is 48: / anga ngea Lu 21:8 1976
1S.IND E+MED
I am that one/I am he

89.
bwe anga bet engame ion ngea etimine itugain
for 1S.IND also AB+person INDF E+MED 3S.DEP+exist above+3S.POS
me etimine amen ake ngabuna yongu Matt 8:9 1976
& 3S.DEP+exist male+CONS fight E+ANIM.P+MED under+1S.POS
for I too am a man who has a superior and has soldiers who are under me

90.
aña õkõr Kristo Mark 13:6
1S.IND INTENS Christ
I indeed am the Christ

91.
anga amea Mark 13:6 1976
1S.IND male+MED
I am that one/I am he

92.
anga en tiyo amea Demoniba Lu 1:38 1976
1S.IND female servant male+MED Lord
I am the Lord’s slave girl

93.
aña eiñõñit eñame ion ñea aeuwak eat etomagage John 1:23
1S.IND voice+CONS AB+person INDF E+MED cry.out on+3S.POS AB+wilderness
I am the voice of a man crying out in the wilderness

94.
anga aet engame ion oreita ekekur eow eat eb etomwagage John 1:23 1976
1S.IND voice+CONS AB+person INDF PROG cry.out DIR on+3S.POS land AB+wilderness
I am the voice of a man crying out in the wilderness land

95.
tsin ia amwa ogiten ebuida ñait eñame, amwa nan tsiet bwa aña ñei John 8:28
COND 2P.DEP COMPL lift.up child+CONS AB+person 2P.DEP UNR know for 1S.IND E+3S.IND
when you [will] have lifted up the Son of man, you know that I am he

96.
kamwen naga ia etongumie ngea God me mwa inan okor auwe eo John 8:42 1976
CF father+2P.POS E+MED God & 2P.DEP UNR INTENS love 1S.OBJ
had your father been God, you would have really loved me

97.
wo pwaten, anga iking ion John 18:37 1976
2S.DEP speak+PERF 1S.IND AB+king INDF
you have said, I am a king

98.
aña õkõr ñea amwei õreit õnani Ac 10:21
1S.IND INTENS E+MED 2T.DEP PROG search
I really am the one who you three are looking for

99.
anga amea mweiy oreit onani Ac 10:21 1976
1S.IND male+MED 2T.DEP PROG seek
I am the one you three are seeking

100.
aña bet eñame Ac 10:26
1S.IND also AB+person
I too am a man

101.
anga bet ita engame ion nanga Ac 10:26 1976
1S.IND also only AB+person INDF E+1S.IND
I too am a man

102.
aña kõr eñame ñea emañada Ro 7:24
1S.IND INTENS AB+person E+MED 3S.DEP+wretched
I truly am a wretched man

103.
aña bet amen Israel ion ñea an karig Abraham, ñea earõen Benjamin Ro 11:1
1S.IND also man+CONS Israel INDF E+MED GPOS+3S.POS CAUS+generate Abraham E+MED tribe+CONS Benjamin
I too am an Israelite, seed of Abraham, tribe of Benjamin

104.
anga nanga, anga bet Israelit ion, anga rugin amen Abraham,
1S.IND E+1S.IND 1S.IND also Israelite INDF 1S.IND backbone+CONS male+MED Abraham
anga aroen amea Benjamin Ro11:1 1976
1S.IND tribe+CONS male+MED Benjamin
I too am an Israelite, I am family line of Abraham, I am tribe of Benjamin

105.
nanga eo bet ewina deideiu ia iy ego bwe anga apostel ion 1Co15:9 1976
E+1S.IND NEG alo fitting manner+1S.POS COND chose name+1S.POS for 1S.IND apostle INDF
my ways are not deserving that they call my name as ‘I am an apostle’/I do not deserve to be called an apostle

106.
aña ñaiune[15] Nuw 31:1
1SIND E+PROX
here I am/I am this one

107.
aña Gabriel, naña a öreita oeijo ian män Gott NuwNT1:4
1SIND Gabriel E+1S.IND 1S.DEP PROG stand in+3S.POS eye+CONS God
I am Gabriel, I am standing before God

3.3. Positive Equative Clauses with 2nd Person Singular Subject

Examples:

108.
auwe eratequõ ñago ũbwien De 23:7
2S.IND AB+foreigner TEMP+DIST home+3S.POS
at that time you were a stranger in his homeland

109.
bwe eponñame n eat eb memak re nim tsietuw bwa auwe kõr Jehova,
for people CONS on+3S.POS land all 3P.DEP MOD know+2S.OBJ for 2S.IND INTENS Jehovah
mi ta Auwe kõr Is 37:20
& only 2S.IND INTENS
so that people of all the earth may know you that you are Jehovah, you alone

110
auwe Simon John 1:42; awe Simon John 1:42 1976
2S.IND Simon
you are Simon

111.
auwet emarere me wo nat tük redodu a emarere Nuw4:7
2S.IND+PERF AB+dust & 2S.DEP UNR yet return+DIR2 to AB+dust
you were dust and you will yet return to the dust

112.
tu ko inne bue a nüm gagam tuwöm, bue a nüm aeae
come COMM here for 1S.DEP MOD feel flesh+2S.POS for 1S.DEP MOD see+RED
iö auwe amea Esau okor oa ijök Nuw15:7
COND 2S.IND male+MED Esau INTENS or no
come here so that I may feel your flesh, so that I may examine whether you really are Esau or not

113.
ngauwe Demoniba, auwe wangarör Gott amärumena rigü Nuw17:2
E+2S.IND lord 2S.IND RPOS.3D.POS God male+two+MED backbone+1S.POS
you, Lord, you are the God of those two men of my family line

3.4. Positive Equative Clauses with 2nd Person Plural Subject

Examples:

114.
tekei ñag amiã eramwani inimaget eponñame Zech 8:13
like TEMP+ 2P.IND AB+curse among+3S.POS nation
like when you were a curse among the nations

115.
ñago ñag amiã an tsiõ idũra Ro 6:17
TEMP+DIST TEMP+ 2P.IND GPOS+3SPOS servant AB+sin
at that time when you were the slave of sin

3.5. Positive Equative Clauses with 1st person dual (exclusive)

Example:

116.
amarien won amet torer Christus, gain tekeiy eiy okor God oreita torer
1D.EXC+PERF R.POS+3S.POS male+CONS talk Christ -- like 3S.IND INTENS God PROG talk
eow eamar 2Co 5:20 1976
by+1D.EXC.POS
the two of us are now spokesmen for Christ, as though it is really God talking by us

3.6. Positive Equative Clauses with 3rd Person Dual Subject

Examples:

117.
Elihoreph me Ahija ñarumena ñain Sisa, ũrõr amen edar;
Elihoreph & Ahijah E+two+male+MED child+CONS Shisha 3D.IND male+CONS 3S.DEP+write
Josaphat ñea ñain Ahilud ei amen edar mwinen 1Ki 4:3
Jehoshaphat E+MED child+CONS Ahilud 3S.IND male+CONS 3S.DEP+write judge+3S.GER
Elihoreph and Ahijah the two sons of Shisha, both were secretaries; Jehoshaphat the son of Ahilud was the recorder of judgments

118.
Eva me Adam ürör adamonit an̍amä NG200
Eve & Adam 3D.IND first+CONS person
Adam and Eve were the first people

119.
ärumena[29] n̍arumen[30] e mere n̍abumine[31] ürör rat tagawa Jarren NG211
female+two+MED E+two+ANIM+ 3S.DEP marry E+CL5[11]+PROX 3D.IND branch+CONS district Yaren
those two who married today are Yaren district people

3.7. Fronting of NP2 in Positive Equative Clauses

The NP2 can be put at the head for emphasis or stylistic reasons.

Examples:

120.
edũ ãita[14] Ge 12:19
sibling+1S.POS female+MED
that woman is my sister/she is my sister

121.

edũ ãitune[14] Ge 20:2
sibling+1S.POS female+PROX
this woman is my sister/she is my sister

122.

wama ebõk ñune Ge 26:20
RPOS+1P.EXC.POS AB+water E+PROX
this water is ours

123.
wamiã aeoq main Ge 47:24
RPOS+2S.POS four part+3S.POS
four parts are yours

124.
ñaiũ õkõr Israel Ex 4:22
child+1S.POS INTENS Israel
Israel really is my son

125.
wo nim tsiet bwe wõn õkõr Jehova eb Ex 9:29
2S.DEP MOD know for RPOS+3S.POS INTENS Jehovah land
you should know that the earth is Jehovah's

126.

wan lamm God ngea John 1:29 1976
RPOS+3S.POS lamb God E+MED
the lamb of God is that one

127.
ngain kor God amea John 1:34 1976
child+CONS INTENS God male+MED
the very son of God is that one/the very son of God is he

128.

wan lamm God ngea! John 1:36 1976
RPOS+3S.POS lamb God E+MED
the lamb of God is that one

129.

a jeñ eow itũrin amea ñea wõnõ mũñane Ge 38:25
1S.DEP pregnant DIR by+3S.POS male+MED E+MED RPOS+3S.POS NE+PROX.PL
I am pregnant by the man whose things these are/by the man there who these things are his

130.

amen lsrael kor ion amune John 1:47 1976
male+CONS Israel INTENS INDF male+this
a real Israelite in this one

131.
atin ngago etiok timine imin nanga John 8:25 1976
from+3S.POS TEMP+DIST not.yet exist AB+thing E+1S.IND
since before the existence of things I am

132.
ta aiquet Etõñima, bwe Gott John 8:41
only one father+1P.EXCL.POS for God
our Father is only one, God

133.
ita aikwet erak ngea amea etonguma ngea God John 8:41 1976
only one sole E+MED male+MED father+1P.EXCL.POS E+MED God
only one is the one who is our Father, God

3.8. Ellipsis

The Equative Clause can undergo ellipsis where the narrative contour allows.

Examples:

134.

wamar õkõr Ge 31:16
RPOS+1D.POS INTENS
it is ours

135.
tin ia nan ogiten obuida amea ngait angame me inan tied ngana anga kor John 8:28 1976
COND UNR COMPL lift.up male+MED child+CONS person & UNR know E+MED.P 1S.IND INTENS
when the Son of man will have been lifted up, you will know that it is I

3.9. *tekeiy/tekei* predicate

The predicate can be ‘tekeiy/tekei’, ‘like’.

Example:

136.
ei tekei ion ñea ã[32] owidu iow itũrin amerumena ijiben Ge 19:14
3S.IND like INDF E+MED 3S.DEP mock DIR by+3S.POS male+two+MED in-law+3S.POS
he was like one who was mocked by his two sons-in-law

4. Negative Equative Clauses

A negative equative clause is introduced by the portmanteau *deõ/t'eo* [only + Negative particle]'.

Examples:

137.
deõ ama amen õñaneme Ge 42:31
only+NEG 1P.EXC+IND male+CONS spy
we are not spies

138.
deõ ñaiũ 1Ki 3:26
only+NEG child+1S.POS
he is not my son

139.
ñag amebũn kaiwedut chariot re ãt bwe deõ ei uea n Israel,
TEMP+ male+ANIM.P+ captain+CONS chariot 3P.DEP see for only+NEG 3S.IND king CONS Israel
re iwidõt atsin ean aũra ededegeri 1Ki 22:33
3P.DEP turn from+3S.POS on+3S.POS GPOS.3P.POS chase+RED
when the captains of the chariots saw that he was not the king of Israel, they turned back from their chase

140.
deõ ei eñame ion tekei aña Job 9:32
only+NEG 3S.IND AB+person INDF like 1S.IND
he is not a man like me

141.
mwim õkõr ñaran õbabakaiw me deõ aña Job 15:6
tooth+2S.POS INTENS E+CL30[3]+MED FAC+bad+RED+APPL+2S.OBJ & only+NEG 1S.IND
it is your own mouth that condemns you and it is not I

142.
bwe deõ auwe Gott ion ñea auwã ibaka Ps 5:4
for only+NEG 2S.IND God INDF E+MED love AB+bad
for you are not a God who loves badness

143.
bwe deõ agõ ãita me deõ agen bet aña Hos 2:2
for only+NEG spouse+1S.POS female+MED & only+NEG spouse+3S.POS also 1S.IND
for that woman is not my wife and I also am not her husband

144.

deõn ũrõr arumen[35], bwi ta aiquet duwõrõr Matt 19:6
only+NEG+PERF 3D.IND for only one flesh+3D.POS
they are not now two persons but their flesh is just one

145.

tsin ia Gott etõñimiã, amwa nan auwãõ John 8:42
COND God father+2P.POS 2P.DEP UNR love+1.OBJ
if God is your father, you will love me

146.

deõ ei bita iaõ ñei John 1:8
NEG+only 3S.IND E+MED light E+3S.IND
he is not the light

147.

ta auwe epanuw, me deõ iduwen am panuw John 8:13
only 2S.IND AB+speak+2S.OBJ & only+NEG AB+true GPOS+2S.POS speak+2S.OBJ
only you are the reporting of youself, and your reporting of yourself is not truth

148.

ta awe wo reit okaduwaneiy angogom ngawe deo iduwen
only 2S.IND 2S.DEP PROG FAC+CAUS+true+APPL about+2S.POS E+2S.IND only+NEG AB+true
bita am kaduwaneiy engog John 8:13 1976
NE+MED GPOS+2S.POS CAUS+true+APPL AB+word
you alone are bearing witness about yourself, your witness is not truth

149.

bwe deõ ta aña, bwa aña me etõñũ ñea õijõnõ John 8:16
for only+NEG only 1S.IND for 1S.IND & father+1S.POS E+MED send+1S.OBJ
for it is not I alone, but I - and my Father who sent me

150.

bwe deo n ta anga, bwe amar[33] amea ngea oiyono, ngea amea Etongu John 8:16 1976
for only+NEG PERF only 1S.IND for 1D.EXC.IND male+MED E+MED send+1S.POS E+MED male+MED father+1S.POS
for it is not now I alone but I with the one who sent me, my Father

151.

deõ aña amen ean eb une aña John 8:23
only+NEG 1S.IND male+CONS on+3S.POS land PROX 1S.IND
I am not a person from this world

152.

t'eo n anga bwain ean eb ane John 8:23 1976
only+NEG PERF 1S.IND object+CONS on+3S.POS land PROX.P
I am not something from this world

153.

t'eo anga nanga John 18:17 1976
only+NEG 1S.IND E+1S.IND
it is not I

154.
deõn auwe dañan Imperator John 19:12
only+NEG+PERF 2S.IND friend+CONS Emperor
you are not now the friend of the Emperor

155.

deo uror bwain iat ekereri Ac 4:13 1976
only+NEG 3D.IND object+CONS in+3S.POS AB+CAUS+teach
the two of them were not learned [lit. objects of learning]

156.

prophet ion teo eiy Ac 13:6 1976-
prophet INDF only+NEG 3S.IND
he is not a prophet

157.

deõ aña amea Ac 13:25
only+NEG 1S.IND male+MED
I am not that one/he

158.

teo anga amea eke anga Ac 13:25 1976
only+NEG 1S.IND male+MED act.as 1S.IND
I am not that one acting as me

159.
anga bet me teo t anga imwid angogo nanga 1Co 4:3
1S.IND also & only+NEG only 1S.IND A B + judge about+1S.POS E+1S.IND
even I, I am not my judge

160.
t’eö gold memag mụṅana imin r’ o̱reita ramaramin NG212
only+NEG gold all NE+MED.P AB+thing 3P.DEP PROG glitter
it is not gold everything that glitters

5. Interrogative Equative Clauses

With an interrogative equative clause, either positive or negative, the clause may be understood by intonation alone, or by using a question tag such as *adaga* [what] or *oten/õten* [how] at the head of the phrase, or have a question tag at the end of the clause.

Examples:

161.
re eõ tsiet bwe ei ekeken Ex 16:15
3P.DEP NEG know for 3S.IND what
they did not know what it was [lit, they did not know that ‘it is what?’]

162.
adaga, aña amen raña edũ? Ge 4:9
Tag 1S.IND male+CONS keep sibling+1S.POS
am I my brother’s keeper?

163.
õten, deõ aña kõr ñea Jehova Ex 4:11
Tag only+NEG 1S.IND INTENS E+MED Jehovah
is it not I, Jehovah

164.
deõ auwe dedemaro ion ñea eõ kurara? 1Sa 26:15
only+NEG 2S.IND youth INDF E+MED NEG brave
are you not a brave young man?

165.
adaga, deõ David ñune 1Sa 29:5
Tag only+NEG David E+PROX
is this one not David?

166.
auwe ñea, waña temoniba Elia? 1Ki 18:7
2S.IND E+MED RPOS+1S.POS lord Elijah
are you that one, my lord Elijah?

167.
auwe ñea, ñauwe amen oroe Israel? 1Ki 18:17
2S.IND E+MED E+2S.IND male+CONS 3S.DEP+heavy Israel
are you that one, you - the man of trouble for Israel?

168.
õten, deõ te ei uea memak waña temoniba? Is 10:8
Tag only+NEG only 3S.IND king all RPOS+1S.POS lord
are not only all kings my lord’s?

169.
õten, ñaiune kõ amea ñea õwuriwurõ eb
Tag E+PROX INTENS male+MED E+MED FAC+shake land
mõ õmemõri emoniba õa deõ ei? Is 14:16
& FAC+move AB+rule or only+NEG 3S.IND
is this one the man who made the earth shake and rulerships tremble, or is it not he?

170.
õten, ñaiune am tekawa n ibibõki õa deõ ei? Is 23:7
Tag E+PROX GPOS+2SPOS town CONS glad or only+NEG 3S.IND
is this your joyous city or is it not?

171.
õten, deõ ei ñea Hiskia eatow wõn etañ ñan ogoda
Tag only+NEG 3S.IND E+MED Hiskiah leave RPOS+3S.POS AB+place E+MED.PL+ 3S.DEP+high
me dagarae Is 36:7
& altar
is he not the one whom Hezekiah put away his high places and altars?

172.
awe amea enim ore oa maim kan daing an re tuk ion? Lu7:20 1976
2S.IND male+MED 3S.DEP+MOD come or 1P.EXC.DEP+MOD again wait GPOS+3S.POS come yet INDF
are you the one who should come or should we await again the coming of another?

173.
auwe Elia? John 1:21
2S.IND Elijah
are you Elijah?

174.
awe naga amea Elias? John 1:21 1976
2S.IND directly male+MED Elijah
are you Elijah?

175.
auwe amea prophet? John 1:21
2S.IND male+MED prophet
are you the prophet?

176.
awe naga amea prophet? John 1:21 1976
2S.IND directly male+MED prophet
are you the prophet?

177.
adaga naga wo baptizo, ia deõ auwe Kristo...? John 1:25
why directly 2S.DEP baptize COND only+NEG 2S.IND Christ
why do you baptize if you are not the Christ…?

178.

adaga naga wo taufe ia t'eo awe amea Christus...? John 1:25 1976
why directly 2S.DEP baptize COND only+NEG 2S.IND male+MED Christ
why do you baptize if you are not the Christ…?

179.
auwe ran an kereri amea ion ñauwe? John 18:17
2S.IND branch+CONS GPOS+3S.POS CAUS+learn male+MED INDF E+2S.IND
are you a disciple of that one?

180.

adaga, awe naga bet ran an kereri bita engame ? John 18:17 1976
Tag 2S.IND directly also branch+CONS GPOS+3S.POS CAUS+learn EM+MED AB+person
are you also a disciple of that man?

181.

auwe wañara uea dei Judea? John 18:33
2S.IND RPOS+3P.POS king people.of Judea are you
are you the king of the Judeans?

182.
awe wongara king ngabuna juden oa iyok? Joh18:33 1976
2S.IND RPOS+3P.POS king E+ANIM.P+MED jews or no
are you the king of the Jews, or not?

183.
adaga, aña dei Judea ion? John 18:35
Tag 1S.IND people.of Judea INDF
am I a Judean?

184.

adaga, anga jude ion? John 18:35 1976
Tag 1S.IND Jew INDF
am I a Jew?

185.

õten, auwe uea ion ñauwe? John 18:37
Tag 2S.IND king INDF E+2S.IND
are you a king?

186.
ogen, awe naga iking ion? John 18:37 1976
finish+PERF 2S.IND directly AB+king INDF
so, are you a king?

187.
adaga teo anga epwan burio nanga? 1Co 9:1
Tag only+NEG 1S.IND AB+speak innards+1S.POS E+1S.IND
am I not the speaking of my heart?

188.
deõ aña emeneñame? 1Co 9:1
only+NEG 1S.IND AB+freeman
am I not a free-man

189.
deõ aña apostel ion? 1Co 9:1
only+NEG 1S.IND apostle INDF
am I not an apostle?

190.

teon anga apostel ion? 1Co 9:1 1976
only+NEG+PERF 1S.IND apostle INDF
am I not now an apostle?

6. Equative Clauses with Unrealized Aspect Marker *nan*

The Unrealized Aspect Marker *nan* is placed at the head of the clause.

Examples:

191.
nan ei inet eponñame Ge 17:16
UNR 3S.IND mother+CONS nation
she will be a mother of nations

192.
nan aña amen quij ian men Ge 27:12
UNR 1S.IND male+CONS deceive in+3S.POS eye+3S.POS
I will be a deceiver in his eyes

193.
Jehova nan ei waña Gott Ge 28:21
Jehovah UNR 3sIND REL.POSS+1S.POS God
Jehovah will be my God

194.
nan ei aeõ tsiõ Ge 44:10
UNR 3S.IND GPOS.1S.POS servant
he will be my bondsman

195.
Aaron ñea edũm nan ei wam prophet Ex 7:1
Aaron E+MED sibling+2S.POS UNR 3S.IND RPOS.2S.POS prophet
Aaron your brother will be your prophet

196.
dũgidũgin nan ei wõn prister Le 5:13
remainder+3S.POS UNR 3S.IND RPOS.3S.POS priest
its remnants will be the priest’s

197.
tsin ia deõ ei mi nan ijegen? Job 9:24
COND only+NEG 3S.IND & UNR who
if it is not he, who will it be?

198.
ñaiune nan ei itema ea gamiã Je 44:39
E+PROX UNR 3S.IND AB+sign to 2P.OBJ
this will be the sign for you

199.
ei õkõr ñea nan wei maneabin Jehova Zec 6:13
3S.IND INTENS E+MED UNR build house+CONS Jehovah
he is the one who will build the house of Jehovah

200.
tin ia ion eteng bwe enim eiy amea ngea amo okor me
COND INDF 3S.DEP+want for 3S.DEP+MOD 3s.IND male+MED E+MED first INTENS &
inan eiy amea ngea magin imur Mark 9:34 1976
UNR 3S.IND male+MED E+MED end+CONS after
if [any]one wants that he should be the one who is first, he will be the one who is very last

201.
inan eiy an ngame ngabuna inon memag memag Mark 9:34 1976
UNR 3S.IND GPOS+3S.POS person E+ANIM.P+MED other all all
he will be the servant of all the others

202.
inan wongara bita monibain God ngabuna ouga deidein Mark 10:14 1976
UNR RPOS+3P.POS NE+MED rule+CONS God E+ANIM.P+MED be.so manner+3.POS
it will be theirs the kingdom of God, those whose manner is so

203.
ngea eteng bwe enim roga egen inan eiy amie ngame Mark 10:43 1976
E+MED 3S.DEP+want for 3S.DEP+MOD ascend name+3S.POS UNR 3S.IND GPOS+2P.POS attendant
the one who wants that his name should ascend, he must be your attendant

204.
tsin ia amwa edoño n mek ian aeõ, nan amiã ran aeõ kereri õkõr John 8:31
COND 2P.DEP tarry CONS dwell in+3S.POS word+1S.POS UNR 2P.IND branch+CONS GPOS.1S.POS CAUS+learn INTENS
if you remain in my word, you will really be my disciples

205.
tin ia mwa nan edongo eow ian mineiyine[34] aeo, me inan
COND 2P.DEP UNR delay DIR in+3S.POS NE+CL11[7]+PROX word+1S.POS & UNR
amie ran aeo kereri John 8:31 1976
2P.IND branch+CONS GPOS.1S.POS CAUS+learn
If you will remain in my word, you will be my disciples

206.
tsin ia Ñain õmeneñame gamiã, nan amiã emeneñame õkõr John 8:36
COND son+3S.POS FAC+freedom 2P.OBJ UNR 2P.IND AB+freedman INTENS
if his Son makes you free, you will really be freemen

207.
tin ia amea Ngain omenangameiy kamie me inan amie emenangame kor John 18:36 1976
COND male+MED son+3S.POS FAC+FREEDOM+APPL 2P.OBJ & UNR 2P.IND AB+freedman INTENS
if his Son makes you free, you will really be freemen

208.
inan anga amen tabwaite ion tekeiy kamie John 8:55
UNR 1S.IND male+CONS lie INDF like 2P.OBJ
I will be a liar like you

209.
inan t’eo awe dangen amea Caesar John 19:12 1976
UNR only+NEG 2S.IND friend+CONS male+MED Caesar
you will not be the friend of Caesar

210.
tin ia ekeow bita eauwe turu, me inan anga ekeow 1Co 13:2
COND be.not NE+MED AB+love by+1S.POS & UNR 1S.IND be.not
if I do not have love, I will be nothing

211.
tin ia tuk engame ion enim gona tuebot tuwen ngeiy, me inan ouwak
COND yet AB+person INDF 3S.DEP+MOD able trust flesh+3S.POS E+3S.IND & UNR big
eken anga nanga Phill 3:4 1976
INDF+CL20[21] 1S.IND E+1S+IND
If [any] man should get confidence (in) his own flesh, I myself will be greater

212.
inan eiy monibain yamwet eaeow eaeow Re 11:15 1976
UNR 3S.IND rule+3S.POS future further.on further.on
his rulership will be for ever

213.
i nan aña boñeän Nuw23:1
UNR 1S.IND cover+3S.GER
I will be the covering him/his being covered/his protection

7. Equative Clauses with Modal Aspect Marker *nim*

The Modal Aspect Marker **nim** is placed at the head of the clause.

Examples:

214.
enim ei kõ heide Matt 18:17
3S.DEP+MOD 3S.IND COMM Gentile
let him be a Gentile

215.

tin ia ion eteng bwe enim eiy amea ngea amo okor me
COND INDF 3S.DEP+want for 3S.DEP+MOD 3S.IND male+MED E+MED first INTENS &
inan eiy amea ngea magin imur Mark 9:34 1976
UNR 3S.IND male+MED E+MED end+CONS after
if [any]one wants that he should be the one who is first, he will be the one who is very last

216.
tamo eamiã ñea eteñ bwe enimõ goda, enim ei amiã tsiõ Mark 10:34
any among+2P.POS E+MED 3S.DEP+want for .DEP+MOD high 3S.DEP+MOD 3S.IND GPOS.2P.POS servant
any among you who wants that he should be high, let him be your servant

217.
mi tamo eamiã ñea eteñ ei amo, enim ei
& any among+2P.POS E+MED 3S.DEP+want 3S.IND first 3S.DEP+MOD 3S.IND
an tsiõ eñame memak Mark 10:43,44
GPOS.3S.POS servant AB+person all
and whoever among you wishes to be first, let him be the servant of everyone

8. Equative Clauses with Perfective Aspect Suffix *-en*

The equative clause can also be accentuated for contemporaneity […is now…] or time progression […was then…/…has been…] by the addition of the perfective aspect suffix to the independent personal pronoun, and this can also carry with it a transformationsal sense [become].

Examples:

218.
nan tsimine ibibõki itũrũ ñage ñag añat eñaben ãn..? Ge 18:12
UNR exist AB+happy by+1S.POS TEMP+PROX TEMP+ 1S.IND+PERF AB+old+PERF female
will I have joy at this time since I am now an old woman?

219.
wo ũge bwi iduwen ñan A kona ñaiũ ñag añat eñab? Ge 18:13
2S.DEP say for AB+true E+MED.P 1S.DEP able child+1S.POS TEMP 1S.IND+PERF AB+old
you say that it is truth that I will get a child of mine since I am now an old man?

220.
eijiet ijor in barajited Ge 19:26
3S.IND+PERF AB+post CONS salt
she bacame a pillar of salt

221.
eijiet amen kõña dobonara Ge 21:20
3S.IND+PERF male+CONS bear bow&arrow
he became an archer

222.
eijiet eñame ion õkaganado Ge 24:35
3S.IND+PERF AB+person INDF great
he became an important man

223.
Esau eijiet amen uque imin gõgõrõ Ge 25:27
Esau 3S.IND+PERF male+CONS hunt AB+thing run+RED
Esau became a hunter of animals

224.
re erowi Jakob mi te eijien Ge 32:24
3P.DEP leave Jacob & only 3S.IND+PERF
they left Jacob and he was then alone

225.
eijien Ijorit ʾũbwen Rahel ea ñabũmine Ge 35:20
3SIND+PERF pole+CONS pit+CONS Rachel to E+CL 5[11]+PROX
it has become “the Pillar of Rachel’s Grave” down to today

226.
eijiet itsiõ ian an makur temoniba Ge 49:15
3S.IND+PERF AB+servant in+3S.POS GPOS+3S.POS work lord
he became a servant in the work of the master

227.
eman Elimelech ñea agen Naomi me ãita te eijien Ru 1 :3
3S.DEP+die+PERF Elimelech E+MED spouse+CONS Naomi & female+MED only 3S.IND+PERF
Elimelech, Naomi’s husband, had died and she was then alone

228.
eijien kaiwedura 1Sa 22:2
3S.IND+PERF captain+3P.POS
he was then/became their captain

229.
dei Syria ũrañen an tsiõ David 2Sa 8:6
people.of Syria 3P.IND+PERF GPOS+3S.POS servant David
the Syrians were then/became servants of David

230.
ta añan aiquet erak ñea õreñõ inimagen wõn propheten Jehova 1Ki 18:22
only 1S.IND+PERF one sole E+MED left.over among+3S.POS RPOS+3S.POS prophets Jehovah
I alone now am the only one who is left over among the prophets of Jehovah

231.
mũ ũrõrien waña Eze 23 :4
& 3D.IND+PERF RPOS+1S.POS
and they (both) are now mine

232.
engame emaen[36] eko men uranget amen eeow
AB+person INDF+CL21[4] be.not eye+3S.POS 3P.IND+PERF male+CONS lead
engame emaen[36] ekeow men bet Matt 15:14 1976
AB+person INDF+CL21[4] be.not+DIR eye+3S.POS also
a party of blind men [lit. without eye] is now/has become guides (of) a party of blind men [lit. without eye]

233.
mwa ranga ko kamie tinin ngabuna prophet ngabuna t’eo eiy,
2P.DEP keep COMM 2P.OBJ away.from+3S.POS E+ANIM.P+MED prophet E+ANIM.P+MED only+NEG 3S.IND
ngabuna ro reita nanga kamie ngaga re eke ewewet schafe aura karawin
E+ANIMP+MED 3P.DEP PROG go.to 2P.OBJ TEMP+MED 3P.DEP make skin+CONS sheep GPOS.3P.POS clothing
me ian burioura uranget wolf ibun in keiyagin Matt7:15 1976
& in+3S.POS innards+3P.POS 3P.IND+PERF wolf some CONS tear
keep yourselves away from those prophets who are not, those who are going to you when they make sheep’s skin their clothing but in their hearts they become some wolves for tearing into pieces

234.
tamo ina oreit epo engame arumen[35] oa aiyimen[35] eow ian ego,
any there PROG together AB+person NP+two+ANIM or NP+three+ANIM DIR in+3SPOSS name+1SPOSS
me angan ion inimagora Matt 18:20 1976
& 1S.IND+PERF one among+3P.POS
anywhere are gathered together two or three persons in my name, I am then one among them

235.
eiyien pen kowongit eoag Mark 12:10 1976
3S.IND+PERF stone+CONS corner+CONS AB+house
it is now/it has become the corner stone of the house

236.
eiyiet imin kamadauning ian meta Mark 12:11 1976
3S.IND+PERF AB+thing wonder in+3S.POS eye+1P.INC.POS
It is now/it has become a marvel in our eyes

237.
bita itsimor eijien iaõit eñame John 1:4
NE+MED AB+live 3S.IND+PERF light+CONS AB+person
the life is now/has become the light of men

238.
ñea logos eijiet duwen John 1:14 1976
E+MED logos 3S.IND+PERF flesh+3S.POS
the Logos was then/became flesh

239.
mineiyina engog eiyiet duwet engame John 1:14 1976
NE+CL11[7]+MED AB+word 3S.IND+PERF flesh+CONS AB+person
the Word was then/became flesh of man (human)

240.
añat amen tabaite tekei gamiã John 8:55
1S.IND+PERF male+CONS lie like 2P.OBJ
I am now a liar like you

241.
angat engame dogin ngune John 18:37 1976
1S.IND+PERF AB+person reason+3S.POS E+PROX
I am now a man for this reason

242.
amariet amen oduwen angogen ngana Ac 3:15 1976
1D.EXCL.IND+PERF male+CONS FAC+true about+3S.POS E+MED.P
we are now witnesses concerning those things

243.
amiengen ngangain ngabuna prophet me ngangain bita testament Ac 3:25 1976
2P.IND+PERF child+CONS+RED E+ANIM.P+MED prophet & child+CONS+RED NE+MED testament
you are now sons of prophets and sons of the testament

244.
amea eiy pe ia ebwiriow turumie…ngea eiyien epen kowongit eoag Ac 4:11 1976
male+MED 3S.IND stone MED 3S.DEP+cast.off by+2P.POS… E+MED 3S.IND+PERF stone+CONS corner+CONS AB+house
he is that stone (that) was cast off by them…that one is now/has become the corner stone of the house

245.
eiyiet erat kwo[sic] eow ean ngabena eb ngabena Median Ac 7:29 1976
3S.IND+PERF stranger DIR on+3S.POS E+CL10[15]+MED land E+CL10[15]+MED Midian
he was then an alien in that land, Midian/he became an alien that land, Midian

246.
amune teo eiyien ngago amea ngea omedomedo eow Jerusalem
male+PROX only+NEG 3S.IND+PERF TEMP+DIST male+MED E+MED oppress DIR Jerusalem
ngabuna rat emogur Ac 9:21 1976
E+ANIM.P+MED branch+CONS AB+work
is not this the man who was beforetime the man who persecuted at Jerusalem the fellow workers?

247.
angat engame ion emangada Ro 7:24 1976
1S.IND+PERF AB+person INDF 3S.DEP+wretched
I am now a wretched man
ngaga mwa oreita meg ian Christus Jesus, ngea eiyien ea katta mwanita
TEMP+MED 2P.DEP PROG dwell in+3S.POS Christ Jesus E+MED 3S.IND+PERF to 1P.INCL.OBJ wise+1P.INCL+POS
ngea eatin turin God 1Co 1:30 1976
E+MED from+3S.POS by+3S.POS God
since you remain in Christ Jesus, the one who is now/has become to us our wisdom from God

248.
bwe amanget dangen God in mogur 1Co 3:9 1976
for 1P.EXC.IND+PERF companion+3S.POS God CONS work
for we are now God’s companions in work/God’s work companions

249.
waten Christus kamie ngamie 1Co 3:23 1976
RPOS+3S.POS+PERF Christ 2P.IND E+2P.IND
you are now Christ’s/you now belong to Christ

250.
wamienget imin memag memag 1Co 3:22 1976
RPOS+2P.POS AB+thing all all
all thigs are now yours/all things now belong to you

251.
tekeiy anang amangen bwiyubwiyin bwadubwedin eb ane[37] 1Co 4:13 1976
as though 1P.EXC.IND+PERF discarded+CONS rubbish+CONS land PROX.P
it is as though we are now discarded bits of rubbish of the world

252,
ngea imwidiow turit Demoniba ngag eiy itiyo ion,
E+MED separate+DIR by+3S.POS lord TEMP+ 3S.IND AB+servant INDF
eiyiet emenangame eow ian met Demoniba 1Co 7:22 1976
3S.IND+PERF AB+freedman DIR in+3S.POS eye+3S.POS lord
he is then a freeman in the sight of God

253.
bwe amienget teman baruen beo n apostel 1Co 9:1976
for 2P.IND+PER sign+CONS service+1S.POS CONS apostle
for you are now the sign of my service of apostle

254.
angat jude ion ea ngabuna juden 1Co 9:20 1976
1S.IND+PERF Jew INDF to E+ANIM.P+MED Jews
I am now a Jew to the Jews/I have become a Jew to the Jews]

255.
watet Demoniba mungana eb 1Co 10:26 1976
RPOS+3S.POS+PERF lord NE+MED.P land
the world is now the Lord’s

256.
teo eiyien bwabwait tuwet engame ia ouga? 1Co 12:15 1976
only+NEG 3S.IND+PERF object+CONS+RED flesh+CONS AB+person COND be.so
are they not now parts of the body (also)?

257.
kamwen ia t eiyiet eme mungana tuwet engame, inan
CF only 3S.IND+PERF AB+eye NE+MED.P flesh+CONS AB+person UNR
inga naga bita bwait kaiyot? 1Co 12:17 1976
where directly NE+MED object+CONS AB+hear
had just the eye now been the human body, where would the sense of hearing be?

258.
tin ia t eiyiet ekaiyot tuwet engame me inga naga bwait ekwaiyubwo? 1Co 12:17 1976
if only 3S.IND+PERF AB+hear flesh+CONS AB+person & where directly object+CONS AB+smell
if the body is now just hearing, where now the sense of smell?

259.
amienget tuwen amea Christus 1Co 12:27 1976
2P.IND+PERF flesh+CONS male+MED Christ
you are now the flesh [body] of Christ

260.
ñago aña eoniñ, A dorer in oniñ…me ñage ñag añat eñab,
TEMP+DIST 1.SIND AB+young 1S.DEP talk CONS young & TEMP+PROX TEMP+ 1.SIND AB+old
A eatow bait oniñ 1Co 13:11
1S.DEP leave object+CONS AB+young
when I was a child beforetime, I spoke as a child…but now, since I am now/have become an old man, I left childishness

261.
ngaga anga t engab me eatowen mungana wot oning 1Co 13:11 1976
TEMP+MED 1S.IND PERF AB+old & leave+PERF NE+MED.P RPOS+3S.POS AB+young
since I am now a man and have left the things belonging to a child

262.
amangen boiyararain bon Christus 2Co 2:15 1976
1P.EXC.IND+PERF perfume+CONS smell+CONS Christ
we are now a perfumed smell of Christ

263.
amiengen okor murana[38] wamar tereta 2Co 3:2 1976
2P.IND+PERF INTENS NE+CL30[3]+MED RPOS+1D.EXC.POS letter
you now are really our letter (of recommendation)

264.
eiyiet imin eorig etimeduw 2Co 5:17 1976
3S.IND+PERF AB+thing 3S.DEP+create 3S.DEP+new
he is now a new creature

265.
amarien won amet torer Christus, gain tekeiy eiy okor God oreita torer
1D.EXC.IND+PERF RPOS+3S.POS male+CONS talk Christ -- like 3S.IND INTENS God PROG talk
eow eamar 2Co 5:20 1976
DIR among+1D.EXC.POS
the two of us are now spokesmen for Christ, as though it is really God talking by us

266.
tekeiy amariet amen mwiyinga me amar eodogin me in ibibogi 2Co 6:10 1976
like 1P.EXC.IND+PERF male+CONS mourn & 1P.EXC.DEP NEG+end+CONS & CONS rejoice
it is like we are now sorrowful people but we do no stop rejoicing

267.
tekeiy amariet engame emaen[36] ekeow emit tuwen me
like 1P.EXC.IND+PERF AB+person INDF+CL21[4] be.not+DIR fat+CONS flesh+3S.POS &
amar oreit ongabida emit tuwet engame ebwak 2Co 6:10 1976
1P.EXC.DEP PROG increase fat+CONS flesh+CONS AB+person 3S.DEP+many
It is like we are now a party of people without means but we are increasing the prosperity of many

268.
tekeiy amariet engame emaen ngabun ekeow wongara min me
like 1P.EXC.IND+PERF AB+person INDF+CL21[4] E+ANIM.P+ be.not+DIR RPOS+3P.POS thing &
egeten wamar memag memag imin 2Co 6:10 1976
how.many+PERF RPOS+1P.EXC.POS all all AB+thing
it is like we are now a party of people who have nothing but how many things are now ours - all things

269.
bwe nim t ogen gadauwen me tekeiy ia eiy emawir okor me
for MOD only finish+PERF prepare+3S.GER & like COND 3S.IND AB+bounty INTENS &
eo tekeiy ia eiyiet ebwerara 2Co 9:5 1976
NEG like COND 3S.IND+PERF AB+without.grace
so that the preparation of it should have been completed like when it is a real bounty and not like when it has become a forced thing

270.
angat amen kabaed ion 2Co 12:11 1976
1S.IND+PERF male+CONS stupid INDF
I am now a fool

271.
attangen okor ngain God ngage 1John3:2 1976
1P.INC.IND+PERF INTENS child+CONS God TEMP+PROX
we are now really children of God at this time

272.
uranget ekewew ngaga ro mogaiy mogaun bita ee ngea eko togin meg Ju1:7
3P.IND+PERF AB+measure TEMP+MED 3P.DEP suffer+APPL suffer+3S.POS NE+MED fire E+MED be.not end+CONS stay
they are now the example since they suffer the pain of the fire that [is] without end

273.
angan oawit imin me togit imin Re 1:8
1S.IND+PERF begin+CONS AB+thing & end+CONS AB+thing
I have been the beginning of things and the ending of things

274.
amea Josef eijet ekäwäw a memag ñabüna dedemaro
male+MED Joseph 3S.IND+PERF AB+pattern to all E+ANIMP+MED youth
ñag e eneneijiow eat idüra üra Nuw 19:3
TEMP+ 3S.DEP urge+APPL+DIR on+3S.POS AB+sin 3P.OBJ
Joseph is now the pattern for all youth when they are being urged into sin

275.
bue añat eñab NuwNT 1:4
for 1S.IND+PERF AB+old
for I am now an old person

9. Table of Classifiers

Classifier Number (*Nauru Grammar* Classifier number in brakets)	Classifier form and meaning
1(16)	ae [aʲæ] piece of flat things, patch
2(17)	baño/bango [bʌŋo] part of long object
3(8)	be [be] coconut leaf
4(10)	bõke/boge [bʲəge] body of fresh water
5(11)	bũmi/bumi [bɨmi] night/24 hour day
6(32)	bʷere [bwere] content of basket, basketful
7(19/18)	bwetsi/bweti~ mwetsi/mweti [bweitˢi~bweiʒi/ mweitˢi~mweiʒi] long flexible objects
8(34)	dume [duume] content of wrapping, package, container
9(20)	ea [eʲæ] fourth part of fish
10(15)	ebe/äbe [ebe] land

11(7)	eiji/eiyi [e3i] words
12(5)	eo [eʲo] trough-shaped objects
13(12)	ga [gʌ] reef fissures
14(24)	ga [gæ] bundle of drinking-water shells
15(13)	ime [ime] shelters
16(38)	in [ʲiin] content of coconut-fibre wrappings
17(35)	ine [iine] content of leaf-wrappings
18(14)	ire [ire] single hair/feather/leaf/fibre
19(36)	iwi [iwi] contents of fish—nets
20(21)	ke/kä [ke] small part
21(4)	mae [mʲai] long rigid objects
22(25)	mage [mʌge] groups
23(22)	mwari [mʷʌrʰi] larger piece, large part of an object

24(26)	mwe/mwo [mʷə] fruits growing in clusters
25(31)	mweiyi [mʷeiʒi] heaps of excrement
26(27)	ñe/nge [ŋe] kinds, species
27(6)	oe/oä [oʷe] plants, vegetation
28(37)	pañi/pangi [paŋi] content of reef-hollows
29(30)	powi [poʷi] heap, collections
30(3)	ra [rʰæ] objects conceived of as presenting a flat surface
31(28)	re/rä [rre] row, string of objects
32(29)	dete/tete [ɾeɾe] layer, pedigree, generation
33(9)	wa [wa] long flexible parts
34(33)	wime [wiime] content of leaf baskets for small fish
35(23)	wõri/wori [wʌri] number of times
36(39)	wũri/wuri [wɨri] content of open-mouthed receptacle

10. Notes

[1] - Nauru Congregational Church 1887 – 1987, p 12.

[2] - (1) Pacific Islands Monthly, Vol. 11, No. 4, p 21; (2) Father Alois Kayser and the Recent History of the Nauruan language, *in* Nauru Grammar by Alois Kayser MSC, edited by Karl H.M. Rensch (p I – XIII). Embassy of the Federal Republic of Germany, ACT, Australia. 1993.

[3] - (1) Chiefs of Baitsi, Papers of Camilla Wedgwood, National Library of Australia;
(2) Nauru Detudamo 17.II.35, p 10. Papers of Camilla Wedgwood, National Library of Australia.

(3) Wedgwood, Camilla Hildegarde. 1936. Report on research work in Nauru Island, Central Pacific. Part 1: in Oceania Vol 6 No 4 (June 1936) p 371

[4] - Micronesian in this paper is used to describe the group of languages sharing the same common ancestor language that developed from the earlier ancestor language referred to as 'Proto-Oceanic' – itself a descendent of the original ancestor language referred to as 'Proto-Austronesian'. The major member languages of the Micronesian group of languages are (alphabetically): Carolinian, Chuukese-Mortlockese, Kiribati, Kosraean, Marshallese, Mwokilese, Nauruan, Pingelapese, Pohnpeian, Puluwatese, Satawalese, Sonsorolese, Ulithian, and Woleaian.

Micronesian, used as a cultural/geographic area, includes (in addition to the above):

1. the people of Belau, and the Chamorro people of Guam and the Mariana Islands (the languages of these two peoples are more closely related to the languages of the Philippines, and these two peoples appear to have been in-situ far longer than any of the other groups);

2. the people of Yap (who predated the arrival of the peoples now speaking the Micronesian group of languages, but whose language descended from Proto-Oceanic);

3. the people of the atolls of Kapingamarangi and Nukuoro, who are members of the Polynesian group of languages (also descended from Proto-Oceanic), who are more recent neighbours.

[5] - Oceanic languages in this context refers to descendants of Proto-Oceanic.

[6] - *eiy/ei* - the 3rd person singular independent pronoun and other 3rd person pronoun forms are not gender specific. Unless indicated otherwise within the speech phrase or narrative contour, they can usually be interpreted as referring to male gender.
Also, when there is no overt plural pronoun in the head, the 3rd person singular is used, as is the case in Marshallese (and Welsh!) (Wilson, Heather. 2008. Subject Positions in Marshallese (p 23-24). University of California Dissertation).

[7] - *ngabun/ñabũn* – the ones (who). E is the abbreviation for *nga/ña* - emphatic prefix, ANIM.P the abbreviation for *bun/bũn*, animate plural marker. In this case there is no specifying spatial suffix, which usually signifies that the demonstrative functions as a relativizer.

With spatial suffixes the forms are:

ngabuna/ñabũne – these ones here

ngabuna/ñabũna – those ones there

ngabuna/ñabũno – those ones yonder

[8] - *ngea/ñea* – the thing there, that thing/the one here, that one (animate).
E+MED is the abbreviation for the fused demonstrative whose base form is *ia* general singular medial demonstrative with the emphatic prefix *nga/ña*.
Otherwise, MED is the abbreviation of the medial spatial suffix *(n)a.*

E+PROX is the abbreviation for the fused demonstrative *ngune/ñune*, whose base form is *une* general singular proximal demonstrative with the emphatic prefix *nga/ña*.
Otherwise, PROX is the abbreviation for the proximal spatial suffix *(n)e*.

E+DIST is the abbreviation for the fused demonstrative *nguno/ñuno*, whose base form is *uno* general singular distal demonstrative with the emphatic prefix *nga/ña*.
Otherwise, DIST is the abbreviation for the distal spatial suffix *(n)o*.

[9] - *ian men* can be translated as *before* or *in the sight of*.

[10]- *ngarana/ñarana* – that object (presenting a flat surface). The base form is *rana*: *ra* is classifier 30[3] for objects presenting a flat surface, plus *na* – medial spatial suffix, with the emphatic prefix *nga/ña*.
raw/raõ – cave, is included in this category.

[11] - Nauruan has two possessive classifiers that must be used in alienable possessive clauses. In broad terms, 'GPOS' is the abbreviation for the general possessive classier, which denotes ownership; and 'RPOS' is the abbreviation for the relative possessive classifier, which denotes usership.

[12] *amea*. The male there/that male/he. male+MED is the abbreviation for the fused syncopated demonstrative whose base form is *ia* general singular medial demonstrative with the gender specific marker *amen*, male.
The coexistent un-syncopated form is *ameta*.
ameta is the gender specific marker *amen* plus the general singular medial demonstrative *ia* (*amen* becomes *amet* through a Nauruan phonological process of denasalization before high vowels)

Otherwise, MED is the abbreviation of the medial spatial suffix *(n)a*.

male+PROX is the abbreviation for the fused syncopated demonstrative *amune* whose base form is *une* general singular proximal demonstrative with the gender specific marker *amen*, male.
The coexistent un-syncopated form is *ametune*.
ametune is the gender specific marker *amen* plus *eune* (see NG31) an augmented form of the general singular proximal demonstrative *une* (*amen* becomes *amet* through a Nauruan phonological process of denasalization before high vowels).
Otherwise, PROX is the abbreviation for the proximal spatial suffix *(n)e*.

male-DIST is the abbreviation for the fused syncopated demonstrative *amuno* whose base form is *uno* general singular distal demonstrative with the gender specific marker *amen*, male.
The coexistent un-syncopated form is *ametuno*.
ametuno is the gender specific marker *amen* plus *euno* (see NG31) an augmented form of the general singular proximal demonstrative *uno* (*amen* becomes *amet* through a Nauruan phonological process of denasalization before high vowels).
Otherwise, PROX is the abbreviation for the proximal spatial suffix *(n)e*.

[13] - TEMP+ MED is the abbreviation for *ngaga/ñaga*, temporal marker *ngag/ñag* with the medial spatial suffix *(n)a*: at that time, then, when.

TEMP+PROX is the abbreviation for *ngage/ñage*, temporal marker *ngag/ñag* with the proximal spatial suffix *(n)e*: at this time, now.

TEMP+DIST is the abbreviation for *ngago/ñago*, temporal marker *ngag/ñag* with the distal spatial suffix *(n)o*: at that past time, then (distant past), when (distant past).

TEMP+ is the abbreviation for the temporal marker *ngag/ñag* with no apparent spatial suffix.

[14] - *eita/ãita* – the female there/that female/she. female +MED is the abbreviation for the fused demonstrative whose base form is *ia* general singular medial demonstrative with the gender specific marker *en/ãn*, female (*en/ãn* becomes *et/ãt* through a Nauruan phonological process of denasalization before high vowels).
The spelling *eita/ãita* appears to be a spelling convention rather than a pronunciation indicator (see NG31 where the spelling is *äta*, i.e. *eta*).
Otherwise, MED is the abbreviation of the medial spatial suffix *(n)a*.

female+PROX is the abbreviation for the fused demonstrative *eitune/ãitune* whose base form is *eune* (see NG31) an augmented form of *une* general singular proximal demonstrative with the gender specific marker *en/ãn*, female (*en/ãn* becomes *et/ãt* through a Nauruan phonological process of denasalization before high vowels).
The spelling *eitune/ãitune* appears to be a spelling convention rather than a pronunciation indicator (see NG31 where the spelling *is ätune*, i.e. *etune*).

Otherwise, PROX is the abbreviation for the proximal spatial suffix *(n)e*.

female-DIST is the abbreviation for the fused demonstrative *eituno/ãituno* whose base form is *euno* (see NG31) an augmented form *uno* general singular distal demonstrative with the gender specific marker *en/ãn*, female (*en/ãn* becomes *et/ãt* through a Nauruan phonological process of denasalization before high vowels).
The spelling *eituno/ãituno* appears to be a spelling convention rather than a pronunciation indicator (see NG31 where the spelling is *ätuno*, i.e. *etuno*).
Otherwise, DIST is the abbreviation for the distal spatial suffix *(n)o*.

[15] - *ngaeune/ñaiune* – the thing here, this thing; the one here, this one (animate). An augmented form of the coexistent form *ngune/ñune*. See footnote [8].
formed from *nga/ña* - emphatic prefix, plus *eune* (see NG31), augmented general singular proximal demonstrative.

ngaeuno/ñaiuno is the augmented distal form . There is no augmented medial form.

[16] - MED on its own is the abbreviation for the general singular medial demonstrative *ia*.

[17] - E+P+ - the things (that). E+P+ is the abbreviation for *nga/ña* emphatic prefix plus *an-* the base for general plural demonstratives. In this case there is no specifying spatial suffix, which usually signifies that the demonstrative functions as a relativizer.

Forms with spatial suffixes:

ngane/ñane – those things here, these things

ngana/ñana – those things there, those things

ngano/ñano – those things yonder

[18] - *epon ngame/eponñame*, nation, people. *epon* – gathering, congregation, plus construct suffix; *ngame/ñame* – human, person.

[19] - *amerumena* - the two males there, those two males. male+two+MED is the abbreviation for a late augmented fused form of the number-specific medial demonstrative for animate/male. The original form is *rumena* with which it coexists.
rumena is composed of *ru* – two; *amen* – animate/male marker; *na* – medial spatial suffix. At a later stage, the male marker *amen* was prefixed to it to reinforce its male meaning.

Other forms:

amerumene – the two males here, these two males

amerumeno – the two males yonder, those two males yonder

[20] – the word there, that word; the message there, that message.
E+CL11[7]+MED is the abbreviation for *nga/ña* emphatic prefix; *eiyi/eiji* classifier 11[7] for a single word or a complete verbal expression (message, speech, statement); *(n)a* medial spatial suffix.

Other forms:

ngeiyine/ñeijine – the word here, this word

ngeiyino/ñeijino – the word yonder, that word yonder

[21] - the thing there/that thing;
NE+MED is the abbreviation for the fused demonstrative whose base form is *ia* general singular medial demonstrative with the non-emphatic prefix *bit*.
Otherwise, MED is the abbreviation for the medial spatial suffix *(n)a*.

NE+PROX is the abbreviation for the fused demonstrative *bitune* whose base form is *une* general singular proximal demonstrative with the non-emphatic prefix *bit*.
Otherwise, PROX is the abbreviation for the proximal spatial suffix *(n)e*.

NE+DIST is the abbreviation for the fused demonstrative *bituno* whose base form is *uno* general singular distal demonstrative with the non-emphatic prefix *bit*.
Otherwise, DIST is the abbreviation of distal spatial suffix *(n)o.*

Nauruan demonstratives have developed an array of prefixes denoting emphatic (E), and non-emphatic (NE) forms. *bit* is one such prefix, with limited application.

bit in this study is viewed as a late phonological development through a process of pre-stopping from another non-emphatic prefix *mit*, with which it coexists . *mit* itself derives through a phonological processes from *min* which means *thing*. The Micronesian[4] language Satawalese has developed a similar set of demonstratives based in *min*, thing – see *A sketch Grammar of Satawalese*, p 66,67.

[22] - the plot of land there, that plot.
E+CL.10[15]+MED is the abbreviation for *nga/ña* emphatic prefix; *ebe* classifier 11[7] for portions of land; *(n)*a medial spatial suffix.

[23] – *am* is a contracted form of *ang nim/añ nim*, *ang/añ* being the 1st Person Plural Inclusive dependent pronoun plus the modal aspect marker *nim*.
It is also spelt *a'm* in *A Nauruan Grammar* (NG5).

[24]- the line of words there, that text passage. E+CL 31[28]+MED is composed of *nga/ña* emphatic prefix; *re* Classifer 31[28] for rows, string of objects, line of words, sentence; *(n)a* medial spatial suffix.

Other forms:

ngarene/ñarene, with proximal spatial suffix.

ngareno/ñareno, with distal spatial suffix.

[25] - *mungane/mũñane* – the things here/these things. A further non-emphatic prefix that has developed in Nauruan is *mu/mũ*. *mungane/mũñane* consists of *mu/mũ* non-emphatic prefix, and the base form *ngane/ñane* which is itself a composite of *nga/ña* emphatic prefix plus *ane* general plural proximal demonstrative.

mungana/mũñana is the medial form. *mungana/mũñana* consists of *mu/mũ* non-emphatic prefix, and the base form *ngana/ñana* which is itself a composite of *nga/ña* - emphatic prefix plus *ana* general plural proximal demonstrative.

mungano/mũñano is the distal form. *mungano/mũñano* consists of *mu/mũ* non-emphatic prefix, and the base form *ngano/ñano* which is itself a composite of *nga/ña* emphatic prefix plus *ano* general plural proximal demonstrative.

[26] – the body of fresh water here, this body of fresh water. E+CL4[10]+PROX is the abbreviation for *nga/ña* emphatic prefix; Classifier 4[10] *boge/bõke* for bodies of fresh water; *(n)e* proximal spatial suffix.

Other forms:

ngabogena/ñabõgena – the body of fresh water there, that body of fresh water

ngabogeno/ñabõgeno – the body of fresh water yonder, that body of fresh water yonder

[27] - a small portion; more. INDF+CL20[21] is composed of *e* particle; *ke* Classifier 20[21] for small portion; *n* taken to be fossilized construct suffix. Used to augment verbs:

ogoda – it is high
ogoda eken – it is higher

[29] – the two females there, those two females.
female+two+MED is a late augmented fused form of the number-specific gender-specific medial demonstrative. The original form is *rumena* which is composed of *ru* – two; *amen* – animate/male marker; *(n)a* – medial spatial suffix.
At a later stage, the female marker *en/ãn* [*än* is another spelling] was prefixed to it to reinforce its female meaning.
A peculiarity of Nauruan (probably reflecting the matrilineal kinship society of Nauru) is that if a man and a woman are being referred to, the demonstratives will be in the female form, not the male form

Other forms:

erumene/eirumene – the two females here, these two females

erumeno/eirumeno – the two females yonder, these two females yonder

[30] – the two (animate) who. E+two+ANIM+, is based on *rumen-* which is composed of ru – two; amen – animate/male, with the emphatic prefix *nga/ña* emphatic prefix. As there is no overt spatial suffix it is acting as a relativizer.

There is no distinctive emphatic form for number-specific female-specific demonstratives, so the animate/male form is used.

Forms with spatial suffixes:

ngarumene/ñarumene – these two here

ngarumena/ñarumena – those two there

ngarumeno/ñarumeno – those two yonder

[31] – this day here, today. E+CL5[11]+PROX is composed of nga/ña emphatic prefix; Classifier 5[11] bumi/bũmi 24-hour periods (night and day); (n)e proximal spatial suffix.

Other forms:

ngabumina/ñabũmina – that day

ngabumino/ñabũmino - the day past, day before yesterday

[32] - *ã* is the orthographic convention for the 3rd person singular dependent pronoun in the 1918 Bible to show that the phrase of which it is part does not refer to an identifiable individual, but is indefinite, *one*, *they*, and in the English translation can often best be rendered by passivizing the phrase.

[33] – the independent pronoun *amar* we two exclusive, is being used in an inclusory sense.

amar amea ngea oiyono , lit. we two that one who sent me = I with the one who sent me

[34] – the word here, this word.
In this case, the non-emphatic (NE) prefix is min- which originates from *min* – thing. As mentioned in note [21], the Micronesian[4] language Satawalese has developed a similar set of demonstratives based in *min*, thing, see *A sketch Grammar of Satawalese*, p 66,67.

See note [20] for details of Classifier 11[7].

Other forms:

mineiyina/mineijina – the word there, that word

mineiyino/mineijino – the word yonder, that yonder word

[35] – two animate things.
Nauruan has a limited set of cardinal numerals which combine with the animacy marker *amen*.
Apart from the limited set of animate cardinal numerals, the general cardinal numerals are used.

The animate cardinal numerals are used for males, females, spirits, mammals, and creatures that play an important role in customary life (see NG70).

NP+two+ANIM is composed of NP *a* Numeral Particle which is prefixed to cardinal numerals; *ru* two; and *amen* animate/male marker.

The existing forms of the animate cardinal numeral are:

Numeral	Form
Two	arumen [derived from *a+ru+amen*]
Three	aiyimen/aijimen [derived from *a+iyu/iyi+amen*]
Four	amen [derived from *a+a+amen*]

There is a small suppletive set used as animate cardinal numerals, i.e:

Numeral	Suppletive form
Ten	oea/waea ◊
Twenty	aruma
Thirty	aiyumo/aijumo

◊ Nauruan Bible 1918 has *waea* as the form for 10 living beings; the spelling given in *A Nauruan Grammar* (1937:43,70) for 10 living beings is *oäa* (which is presumably *o̯ea*, i.e. *wea*] and is spelt *oea* in *Testament Etimeduw 1976*. Dialectal influence?

[36] – a lengthy object/a party of people. INDF+CL21[4] is the abbreviation for the classificatory indefinite pronoun for Classifier 21[4] and consists of *e* particle; *ma/mae* Classifier 21[4] for lengthy objects; *n* analyzed here as the fossilized construct suffix.

Classifier 21[4] is also used in a collective sense for a party of people (see NG40), presumably a party of people in file rather than a party of people congregated (for which Classifier 29[30] *powi* – heap, pile - is used collectively).

[37] – PROX.P is the abbreviation for general proximate plural demonstrative, *ane*.
The general plural demonstratives are based of the root *an-*.

Forms with spatial suffixes:

ane – those things here, these things

ana – those things there, those things

ano – those things yonder

[38] - *murana/mũrana* – the object there, that object (presenting a flat surface). The base form is *rana*: *ra* is classifier 30[3] for objects presenting a flat surface, plus *na* – medial spatial suffix, with the non-emphatic prefix *mu/mũ*.

Other forms:

murane/mũrane – the object here, this object (presenting a flat surface)

murano/mũrano – the object yonder, that object yonder (presenting a flat surface)

11. References

Bibel: ñaran aen Gott ñarana Testament Õbwe me Testament Etsimeduw õañan. 1918. American Bible Society (Philip A. Delaporte, Timothy Detudame, Jacob Aroi et al.)

Dryer, Matthew S. 2007. Clause Types *in* Language Typology and Syntactic Description. Volume 1. Clause Structure. Cambridge University Press.

Ekegen Ngea Gott Tengeiy Atsin Turita? 1997. Christian Congregation of Jehovah's Witnesses.

Johnson, Lisa M. 2002. Nauruan Classifiers. Thesis. Brigham Young University.

Kayser, Alois. 1915A. Buch it Dedaro. Mission Katholik, Nauru

Kayser, Alois. 1915B. Nuwawit testament obuä me Nuwawit testament etimeduw - Biblische Geschichte von Dr. J. Schuster, von Kayser ins Nauruische übersetzt. Westfälische Vereinsdruckerei, Münster.

Kayser, Alois. 1936. A Nauruan Grammar. Nauru Administration (issued 1937).

Kayser, Alois. 1976. Nuwawit Testament Etimeduw. Catholic Mission Republic of Nauru. Imprimerie Saint-Paul.

Lee, Kee-Dong. 1975. Kusaiean Reference Grammar (p 252-253). University Press of Hawaii.

Lichtenberk, Frantisek. 2008. A Grammar of Toqabaqita Vol. 2 (p 934). Mouton de Gruyter

Nauru Congregational Church 1887 – 1987.1987. Council for World Mission.

Pacific Islands Monthly Vol. 1, No. 5 (Dec. 16, 1930), p 9

Pacific Islands Monthly Vol. 11, No. 4 (Nov. 15, 1940), p 21

Pacific Islands Monthly Vol. 35, No. 8 (Aug. 1, 1964), p 59

Rensch, Karl H.M. 1993. Father Alois Kayser and the recent history of the Nauruan language, *in* Nauru Grammar by Alois Kayser MSC, edited by Karl H.M. Rensch (p I – XIII). Embassy of the Federal Republic of Germany, ACT, Australia

Roddy, Kevin M. 2007. A Sketch Grammar of Satawalese. Thesis, University of Hawai'i

The World Atlas of Language Structures Online: Zero Copula for Predicate Nominals, Chapter 120. https://wals.info/chapter/120 and 120A (Accessed 22 August 2022)

Trussel, Stephen. 1979. Kiribati (Gilbertese): Grammar Handbook (p 205). Peace Corps Language Handbook Series.

Wedgwood, Camilla Hildegarde. 1935. Chiefs of Baitsi (notes obtained from Thomas Cude, Chief of Police). Papers of Camilla Wedgwood, National Library of Australia

Wedgwood, Camilla Hildegarde. 1935. Nauru Detudamo 17.II.35. (Notes obtained from Timothy Detudamo, Head Chief of Nauru) Papers of Camilla Wedgwood, National Library of Australia

Wedgwood, Camilla Hildegarde. 1936. Report on research work in Nauru Island, Central Pacific. Part 1: in *Oceania* Vol 6 No 4 (June 1936) p 371

Wilson, Heather. 2008. Subject Positions in Marshallese (p 69-70). University of California Dissertation.